THE VIRTUES AND LAWS OF THE MONTH OF RAJAB

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IN THE NAME OF ALLAAH, THE MOST GRACIOUS, THE MOST MERCIFUL

Allaah Ta'ala has fixed twelve months in each year and He has accorded four of these added importance - Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab. The reward for doing any act of worship in these is multiplied manifold. On account of righteous deeds carried out in this month (for which one is granted immense reward) one is also granted the ability to perform virtuous acts for the remainder of the year. Similarly, one who safeguards himself from sin and vice in these months is also afforded the opportunity of abstaining from sin throughout the remaining months of the year.

THE DU'AA FOR SIGHTING THE MOON OF RAJAB

Anas bin Malik (May Allaah Ta'ala be pleased with him) reports that when Nabi (sallallahu alayhi wasallam) would sight the moon of Rajab he would recite the following du'aa,

اللهم بارك لنا فى رجب وشعبان وبلغنا الى رمضان

Translation - O Allaah! Grant us blessings in the month of Rajab and Sha'baan and allow us to reach the month of Ramadhaan. *(**REF** : Kitaab-ud Du'aa, Tabraani, Hadith No. 911)*

NOTE - The fact that Nabi (sallallahu alayhi wasallam) asked for blessings in this month points out to the fact that this is indeed a month of abundant blessings.

THE FIRST NIGHT OF RAJAB

The first night of this month is very virtuous and in the Hadith we are taught that in this night du'aas are readily accepted.

Translation - Abdullah bin Umar (May Allaah Ta'ala be pleased with him) reports that Nabi (sallallahu alayhi wasallam) said, "There are five occasions when du'aas are not rejected; the night proceeding Jumu'aah, the first night of Rajab, the fifteenth of Sha'baan and on the two nights proceeding Eid." *(**REF**: Fadhaa'il-ul Awqaat, Bayhaqi, Hadith No. 149)*

NO SPECIFIC ACT OR FORM OF WORSHIP SHOULD BE STIPULATED

The first night of Rajab is indeed a meritorious night, but it should borne in mind that we are not to stipulate any specific form of worship on this night as some have done in certain areas. Secondly, let it be clear that we should not engross so excessively in Nafl (optional) acts of worship that we discard the Faraa'idh and Waajib (obligatory) forms of worship. In other words, we should not busy ourselves with recitation of the Qur'aan, Dhikr, Istighfaar, Durood, etc, to the extent that we allow our Fajr Salaah to become Qadhaa. Furthermore, we should avoid inviting people for collective acts of worship on this night.

THE FASTS OF RAJAB

Translation - Atwaa (May Allaah Ta'ala have mercy on him) reports that Urwa (May Allaah Ta'ala be pleased with him) inquired from Ibni-Umar (May Allaah Ta'ala be pleased with him) if Nabi (sallallahu alayhi wasallam) fasted in the month of Rajab? Ibni-Umar (May Allaah Ta'ala be pleased with him) replied that yes, Nabi (Sallallahu alayhi wasallam) would fast in this month and he in fact declared this month to be of great importance." *(**REF** : Jam'ul Wasaa'il Fi Sharhi Shamaa'il)*

Translation - Aamir bin Shibl (May Allaah Ta'ala have mercy on him) reports that Abu Qilaba (May Allaah Ta'ala be pleased with him) stated, "In Jannah there is a palace reserved for those who fast in the month of Rajab." *(**REF** : Fadhaa'il-ul Awqaat, Bayhaqi, Hadith No. 17)*

ZAKAAT IN THE MONTH OF RAJAB

Some are under the misunderstanding that Zakaat was made Fardh (obligatory) on the night of Me'raj (ascension), whereas this is incorrect. On the night of Me'raj (ascension) Zakaat was not made Fardh (obligatory) but rather, it was Salaah that was made Fardh (obligatory) on this night. Therefore, upon one year passing if all the conditions for Zakaat are met then one should discharge his Zakaat and not wait for the month of Rajab or else he will be deemed sinful.

AN INCORRECT CUSTOM

There are some who practice a certain custom on each Friday of Rajab or on other days (during this month) whereby for purposes of *Isaale-Thawaab* (conveying reward to the deceased) they recite Surah Mulk 41 times on *sweet rotis* (an indian delicacy made from flour) and they then partake of the *roti*. This is an incorrect method of *Isaale-Thawaab* (conveying reward). People have fabricated this method. The Shari'ah has not specified any such method of Isaale-Thawaab (conveying reward).

THE TALE OF THE ELDEST WIFE

There are some females who on the 22nd night of Rajab are very particular with taking a fresh bath and then preparing a dish comprising of flour, sugar, gee (butter), milk and other ingredients which they place into a specific type of utensil and thereafter sing a song which they refer to as the tale of the eldest wife. They also refer to it as the strange tale. Some women actually vow to sing the song which they regard to be a meritorious act worthy of reward.

THE 'TALE OF *'KUNDO'*

Some story-tellers have fabricated a story that once a certain woodcutter travelled to a distant land in search of employment, whilst his wife took up a job as a sweeper in the king's palace in Madinah Munawwarah. One day whilst sweeping the courtyard, Imaam Ja'far Saadiq happened to pass by and he remarked, "If you desire salvation from any difficulty then today being the 22nd of Rajab, prepare '*puri'* (a specific Indian delicacy) and fill it in two *kundes* (a specific food dish) and recite *Fatiha* (a custom) on my name and every need of yours will be fulfilled; if it is not fulfilled then on the day of Qiyaamah, you will have your hand and my collar (meaning that I will be taken to task)".

Upon hearing this, the woman made a vow that my husband, who has been away for twelve years should return prosperous with an abundance of wealth and I will prepare the *kunde* (a specific food dish) in the name of Imaam Ja'far Saadiq. The moment she committed to the vow it happened such that her husband, who was cutting dry wood in a jungle happened to hit a very hard object and he fell to the ground. He dug the spot where the axe had hit and he found abundant treasures. He brought the treasures to Madinah and built a beautiful mansion after which he and his wife began residing therein joyously.

The wife of the woodcutter informed the wife of the king's minister of what transpired and the effects of vowing in the name of Imaam Ja'far Saadiq, but she rejected it regarding it to be untrue. The result of her rejecting the incident was that the king's minister and his wife were forced to undergo great difficulty and were eventually ejected from the palace and forced into the wilderness.

On their way, the king's minister took an amount from his wife and purchased a watermelon which he wrapped in a cloth and they then proceeded on their journey. On the other hand, what occurred was that the king's son (prince) was murdered. The security personnel of the king began extensive searches for the murderer. When the king's minister and his wife passed by a certain place with their wrapped watermelon, the police for some reason suspected that they were behind the murder. They were thus arrested and brought before the king. Upon the instruction of the king the cloth was opened and shockingly, instead of the watermelon, the bloodied head of the king's son was found. The king was even more angered and he instructed that the following morning his former minister be hung.

At night whilst in jail, the minister and his wife reflected over what could have possible been the cause for this tragedy and the punishment that he was about to receive. The minister thought to himself that it seems that I rejected the effects of the *kundo* (a specific food dish) in the name of Imaam Ja'far due to which we have fallen into this calamity. Hence, he repented from his sin in jail and promised that he would vow in the name of Imaam Ja'far Saadiq.

Due to vowing his difficulty was eliminated to such an extent that the prince was returned alive and the king ordered that he be freed from jail. The king reappointed his former minister to the palace and the minister's wife did the customary *kunde* in the name of Imaam Ja'far Saadiq.

This is that fabricated story on account of which people do *kunde*. Believing such fabricated and baseless incidents is impermissible and forbidden.

THE REASONS FOR FABRICATING SUCH TALES/STORIES

In actual fact, on this day (22nd Rajab) Mu'aawiya (May Allaah Ta'ala be pleased with him) passed away. Some haters of the Sahabah (May Allaah Ta'ala be pleased with him) have fabricated this incident in order to celebrate the death of Mu'aawiya (May Allaah Ta'ala be pleased with him). This is thus a well orchestrated scheme of theirs in this regard.

FEAR OF BEING DEPRIVED OF IMAAN

Many ignorant Muslims regard this food to be general charity and thereby partake of it in the name of blessings. Let it be known that this food is impermissible and forbidden to eat. In fact, celebrating the day of the death of a great Sahabi like Mu'aawiya (May Allaah Ta'ala have mercy on him) may lead to deprivation of Imaan. Therefore, we should ourselves abstain and prevent other Muslims too from partaking of such food.

REWARD OF A THOUSAND FASTS?

Some people regard fasting on the 27th of Rajab to be necessary and the reward acquired equal to a thousand fasts. Some even refer it to as the fast of Maryam. This is absolutely baseless and such an erroneous belief denotes weakness in faith.

SALAAT-UR RAGHAA'IB

Some people perform a certain Salaah on the first Thursday night of this month, whilst others perform this Salaah on the 27th night which they call Salaat-ur Raghaa'ib. This Salaah comprises of twelve rakaats and in each rakaat they recite Surah Fatiha followed by a Surah. Upon completing the twelve rakaats they remain seated on their places and recite Surah Fatiha seven times followed by, “سُبْحَانَ اللهِ وَالْحَمْدُ لِلهِ وَلااِلٰهَ اِلّااللهُ وَاللهُ اَكْبَرُ four times and the following morning they fast.

They believe that this act warrants reward equal to a hundred years of virtuous deeds. This is absolutely baseless and false. Such a virtue is not recorded in any Hadith.

May Allaah Ta’ala grant us the ability to practice upon all injunctions according to Shari’ah and to abstain from baseless innovations. Aameen

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(English Translation (1st Impression) - Munir)